

ST. PETER'S RAMBLER

23rd Sunday after Trinity

Nov. 15, 2020

[Edition 1, Volume 19]

SUNDAY HYMNS

Our Lady of Walsingham Cathedral

Jerusalem the Golden (St. Bernard)
JM Neale (1818-1866)

Son of God, Eternal Saviour (1893)
Somerset C. Lowry (1855-1932)

St. Barnabas, Omaha

The Duteous Day Now Closeth (P. Gerhardt)
Robert Bridges (1844-1930)

Come, ye thankful people, come (1844)
Henry Alford (1810-1871)

Lo! He Comes, with Clouds Descending (1758)
Charles Wesley (1707-1788)

Wherefore, O Father, We Thy Humble Servants
WHH Jervois (1852-1905)

The King shall come when morning dawns (1907)
John Brownlie (1857-1925)

St. Mary the Virgin, Arlington

Not Here for High and Holy Things
Geoffrey AS Kennedy (1883-1929)

Come Labor On (1859, 1863)
Jane Borthwick (1813-1897)

Jesus, My Lord, My God, My All (1854)
Henry Collins (1827-1919)

Praise to the Lord (1680)
Joachim Neander (1650-1680)

St. Thomas More, Scranton

Awake, Awake to Love and Work (1921)
Geoffrey AS Kennedy (1883-1929)

Take My Life and Let it Be Consecrated (1874)
Frances R Havergal (1836-1879)

God, Whose Giving Knows No Ending (1961)
Robert L. Edwards (1915-2006)

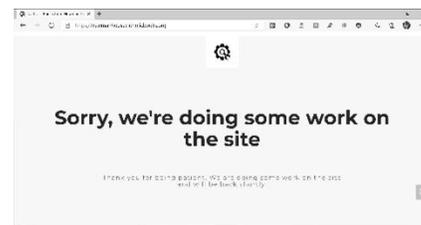
St. Alban's, Rochester

Dear Lord and Father of Mankind (1872)
John G. Whittier (1807-1892)

O Food of Men Wayfaring (St. Thomas)
Athelstan Riley (1858-1945)

WAITING

As POCSP members count down the days until November is at an end (and our Office Book is finally in print!), we bring you an issue with no news about the Office. Instead, we



have a longer news section from around the Ordinariate, a homily by newly ordained Fr. Wooten, the life of St. Edmund as told by Percy Dearmer, and more. There's a lot of good happening as communities prepare for Thanksgiving and the Christmas season!

Would you consider writing a Parish Profile? Would your priest consider allowing us to transcribe a homily excerpt? Is there a ministry, good work, or event you'd like others to know about? Email ordinariateneWSletter@outlook.com to tell us more. Thank you to all the contributors this week.

The opinions expressed here by different authors are their own, and do not officially represent the Ordinariate unless otherwise indicated.

KNIGHTS OF COLUMBUS, INCARNATION

The St. Thomas à Becket KoC council at Incarnation, Orlando, now over 50 members strong, recently opened a round table (a support group to help the pastor wherever needed) for St. John Fisher, their rapidly growing mission. They saw action especially when Bp. Lopes was able to visit the mission in October. [For more.](#)



-credit to Mr. Michael Coleman, Grand Knight of the Council

Sunday Obligation

For members of the POCSP who are at higher risk for the Coronavirus, the Sunday Mass obligation is for the present commuted to:

- 1) Prayerfully reading the Sunday readings followed by reciting the Prayer of Humble Access or Anima Christi
- 2) Praying a family rosary.

The [Apostolic Penitentiary](#) has allowed the indulgence of All Souls Day, and those of the following week to be transferred to any other days in November. In addition, those unable to travel can acquire them by joining spiritually with those who can in another pious action (e.g. the Rosary or Office of the Dead), with the intention to fulfill the usual conditions as soon as possible.

Have a submission? Contact ordinariateneWSletter@outlook.com. Enjoyed the paper? Please give \$2 to the seminarian fund, at <https://ordinariate.net/give-to-sff>. Feel free to print out and distribute copies.

ST. EDMUND, MARTYR

The Little Lives of the Saints (1904)

WHEN King Offa of East Anglia was travelling in Germany he found there a dear little prince named Edmund; and, as he had no children of his own, he adopted him as his son. Soon afterwards he died, and the young prince inherited the throne of East Anglia, which is that part of England called Norfolk and Suffolk. Edmund was only fifteen at this time, and he felt himself so unworthy of kingship that the Wise Men had to take him almost by force to the church, where the good Bishop Humbert put the crown upon his head on Christmas Day, and the people proclaimed their allegiance with great shouts and rejoicings.

For many years Edmund ruled in peace. But when he was twenty-eight the Danes came over in their ships, and began to ravage England. They had two fierce princes, Hingwar and Hubba. Hingwar was very clever and cunning; Hubba was a terrible giant, the cruellest man that the English had ever seen. These two brothers conquered wherever they went, and at each victory they slew not only the English soldiers but the old men and the children as well; so that through the length and breadth of the land folk shuddered at their name. At last they marched down from the North, and appeared on the borders of Edmund's kingdom. But they were exhausted with their battles, the Anglians were brave and strong, and the winter was near at hand; so for that season they lay quiet and bided their time.

In the spring the terrible brothers came on again, burning and slaying wherever they went. The East Anglians went out bravely to meet them; but at the battle of Thetford they were defeated with terrible loss, and no army was left to stop the enemy's advance. Next day a Danish horseman galloped into Edmund's camp, and demanded to see the king. Edmund sat in his little palace surrounded by his counsellors, while the Dane spoke in haughty tones-- "I am the ambassador of Prince Hingwar. His very name should have been enough to save me the trouble of coming here. Scotland, Northumbria and Mercia bear witness to his prowess; and you ought to have learned their lesson, and not tried to oppose so mighty a conqueror. But now he has charged me to say that, though he has the right to

Martyrs

Poem 12

*Through the straight pass of suffering
The martyrs even trod,
Their feet upon temptation,
Their faces upon God.*

*A stately, shrunken company;
Convulsion playing round,
Harmless as streaks of meteor
Upon a planet's bound.*

*Their faith the everlasting truth;
Their expectation fair;
The needle to the north degree
Wades so, through polar air.*

-Emily Dickinson (1830-1886), one of the great American poets, was loosely Congregationalist. Her poems are presented here as an example of the continuing tradition of lay Martyrology and Hagiography transmitted through Anglicanism into other traditions—her primary touchstone is presumably (and unfortunately) the largely anti-Catholic Foxe's *Book of Martyrs*, which created a Protestant hagiography modeled on the popular pre-Reformation lay tradition of saints lives and, especially, accounts of martyrdoms.

Poem 544

*The Martyr Poets—did not tell—
But wrought their Pang in syllable—
That when their mortal name be numb—
Their mortal fate—encourage Some—*

*The Martyr Painters—never spoke—
Bequeathing—rather—to their Work—
That when their conscious fingers cease—
Some seek in Art—the Art of Peace—*

Poem 18

*Read, sweet, how others strove,
Till we are stouter;
What they renounced,
Till we are less afraid;
How many times they bore
The faithful witness,
Till we are helped,
As if a kingdom cared!*

*Read then of faith
That shone above the fagot;
Clear strains of hymn
The river could not drown;
Brave names of men
And celestial women,
Passed out of record
Into renown!*

exterminate you all, he will spare you further punishment if you will consent to his terms. You must accept his gods, divide all your treasure with him, and become his vassal. Consider--it is better to give up something than to lose all!" The ambassador went clanking out of the counsel-chamber. The Wise Men turned to the young king, and implored him to submit.

"Oh, consider," they cried, "how useless is further resistance! Scotland is fallen, Mercia is fallen. These Danes are God's plague sent us for our sins. Give them what they ask, or at least escape to some friendly court where you can live in peace."

But Edmund had made up his mind. And his brave young face lit up as he turned to the old grey beards round the council-table, and said:--"I have but one life and it is not mine, for I owe it twice over. As a king, I ought to spend every drop of blood in my body for my people. As a Christian, I may not shirk martyrdom or beg my life at the hands of men who would stamp out every spark of religion in the land. I will go forth and die for God and my people."



So he called back the proud ambassador and gave him his answer; whereat he turned away in a fury, and rode back to the Danes.

That night King Edmund, with the Bishop Humbert who had crowned him in the happy days of his boyhood, left the little wooden palace and walked to the forest of Heglisdune, hard by the

Danish camp. Here was a little chapel which the king and bishop entered to spend the rest of the night in prayer.

Next morning the Danes set forward to wreak their vengeance on the poor remnants of the English. But the advance-guard stopped to burn the chapel in the forest, and there they found Edmund and Humbert. Raising a great shout of triumph, they seized their prisoners and dragged them along as if they had been two thieves.

But the young king was bright and ready. He held out his arms that they might bind them the more easily; and, as they hurried him along to their prince, he walked even quicker than they.

Great was the joy of the cunning Hingwar when he saw his prize approach him. "Ha!" he said, "boy, so you cannot escape me with all your impudence! What terms would you like to make with me now?" But Edmund answered never a word. And Hingwar, boiling over with rage, cried to his men--"Tear off his clothes and tie him to a tree."

They bound him fast to a tree, and then drew off and watched him as he stood there so quiet and firm under the branches, the sun finding its way through the gay spring leaves to play upon his fair hair and make patterns on the carpet of fresh grass. He stood there alone at some distance from them, and a broad stretch of turf lay between. Then Prince Hingwar called his ablest archers, and cried--"Now, my men! Show us your skill." The bows were bent, and the arrows flew through the air, first one and then another; and at each shot a roar of admiration went up. For the object of the bowmen was to see how many times they could touch their victim without killing him. The arrows stuck in him here and there as if at random, till his poor body looked like the body of a hedgehog; but never an arrow touched his head or his heart, or any mortal place.

Far away in the recesses of the forest the frightened peasants heard the shouts and cheers, and crept behind the trees, wondering what new woe had befallen. And their young king was dying alone, his one companion, Bishop Humbert watching him from the place where he too lay bound. Even the wild animals, whom Edmund had always loved, fled from the place, rabbits and wild cats scampering away together, and an old grey wolf slunk inoffensively by their side, crying Heugh! Heugh!

At last the Danes struck off Edmund's head; and, seizing it in derision, they threw it far into the depths of the forest. The good bishop, who had once anointed that young head and laid the golden crown upon it, saw it now decked with the crown of martyrdom, which is a diadem so glorious that no bishop can give it and no prince can take it away. In a few moments more that crown was given to Humbert too, and he went to join his brave king in the home of the saints.

The Danes were a restless people. In a few days they were off again to seek fresh conquests. Then the English crept out from their hiding-places and found the king's body; but his head they could not find. They walked backwards and forwards, striking among the fern and brambles with long sticks, and crying to each other--

"Where are you? Where are you? Have you found it?" So they searched through a whole morning, and cried through the trees and bushes to each other. At last they heard a deep voice calling to them-- "Here, here!" They rushed to the place whence the sound came, and lo! there was an old grey wolf with his great muzzle lifted in the air as he bayed-- "Heugh, Heugh! Here, Here!" And between his paws lay the head of Saint Edmund, unharmed.

So they took up the head, and brought it in solemn procession to where they had laid the body. First went the village priest with the sacred burden, and then the men, two by two, carrying their long sticks and singing psalms. But what was their wonder when they saw the old wolf drop into his place behind the priest, and walk quietly along in the procession. They laid the head in its tomb with the martyr's body, and then the wolf trotted back into the dark forest of Heglisdune, and was never seen again.

The people were very, very poor, after all the ravages of the Danes; and all they could do was to raise a humble wooden chapel over the tomb. But very soon stories began to go about of wonderful things that had happened in St. Edmund's Chapel. It was said that a blind man had strayed



into it, feeling his way with his staff, not knowing where he was, and that in the gloomy little church his sight came back to him. Many people visited it and put offerings before the shrine, till it became quite rich. And some robbers went there one night to steal the offerings, but found themselves held by invisible bonds, so that next morning they were discovered, and Edmund's gifts were saved.

Soon the shrine became so famous that the Bishop of London pulled down the wooden chapel and built one of stone. A little while after, the martyr's body was taken to a new town, where a great and fair church was built to receive it. This town was re-christened the Burgh or town of St. Edmund, and it is still called Bury St. Edmunds, so that one day you will be able to go and see for yourself the ruins of the abbey which was built there. Some while after, the last heathen Danish king, Swegen (the father of Canute), tried to destroy St. Edmund's town. He laid siege to it, and demanded all the treasure of the church, else he threatened to destroy the church and kill all the clergy; and this he said with many taunting words about the saint who lay buried

there. But as he was sitting on his war-horse, waiting to attack the town, he saw in the sky St. Edmund coming towards him, a crown on his head and a long bright lance in his hand. "Help, friends!" he cried. "Edmund is coming to kill me!" Then he fell down, and died in convulsions.

King Canute, his son, became a Christian; and he rebuilt the minster. In the year 1020 he made a pilgrimage to it, and offered his own crown upon the shrine as atonement for the sins of his forefathers.

Right down to the middle of this present century an old tree stood in Hoxne Park (which is all that is left of Heglisdune Forest); and men said that this was the very tree on which St. Edmund had been slain. In the year 1849 this old tree fell down, and was broken up; and in the heart of it an arrow-head was found. Pieces of the tree have been kept, and one of them now forms part of the altar of a church which is dedicated to St. Edmund, King and Martyr.

-Percy Dearmer (1867-1936) was a major Anglo-Catholic cleric, author, liturgist, and hymnodist.

AROUND THE ORDINARIATE

- *OLW Cathedral, Houston TX*— Nov. 15th Adult Forum (9:45-10:45 AM) Mr. Brent Hayes “The Supreme Court, Society, and Religious Liberty”
- *OLW Cathedral, Houston TX*— Nov. 22, for Christ the King, a Eucharistic Procession to the Shrine with Benediction will follow the 11:15 Mass
- *OLW Cathedral, Houston TX*— Family Life Thanksgiving Food Bag Collections are returned Nov. 15th between 7:45-11 AM at Boyd Cottage
- *OLW Cathedral, Houston TX*— Nov. 14-15, American Heritage Girls collect for Wreaths Across America, for the Veterans Memorial Cemetery
- *St. Mary the Virgin, Arlington TX*— The Boxes of Joy Advent fundraiser was a success, raising 106 boxes, surpassing the 100 box goal
- *St. Mary the Virgin, Arlington TX*— Ferial Masses in November will be requiem masses for the more than 450 names submitted for prayer this year
- *St. Mary the Virgin, Arlington TX*— On Christ the King, a procession and benediction will follow the 10:30 AM High Mass
- *St. Mary the Virgin, Arlington TX*— The Knights of Columbus will have their Tamale Sale starting Sun. Nov. 22nd, 15 frozen tamales for \$10
- *St. Mary the Virgin, Arlington TX*— The 2nd annual Country Store will follow Mass on Dec. 6th
- *St. Alban, Rochester NY*— *Cor ad Cor* Study continues, Wednesdays at 7 PM (the Mass on the 18th will be a requiem for the book of the dead)
- *St. Alban, Rochester NY*— Wed. Nov. 18th, Fr. Davis will lead Evensong for the Faithful Departed at Mount Hope cemetery
- *St. Alban, Rochester NY*— Confessions continue at Christ the King 11-11:45 AM on Fridays in November
- *St. Alban, Rochester NY*—Christ the King 11 AM Mass and procession, Nov. 22, concludes the pledge campaign; pledge cards due
- *St. Alban, Rochester NY*—Nov. 25th study cancelled, Nov. 26th first ever Thanksgiving Day Mass, 10 AM
- *St. John the Baptist, Bridgeport PA*— November 7th was Evangelization Day, reaching around 130 households
- *St. John the Baptist, Bridgeport PA*— Nov. 11th adult forum was an introduction to the new “Pastoral Care for the Sick and Dying”
- *Incarnation, Orlando FL*— Fr. Holiday gives an introduction to the Ordinariate at Adult Forum Nov. 15th and 22nd, at 9:15 AM
- *Incarnation, Orlando FL*— The Knights of Columbus will host a Men’s Holy Hour, 6:30 AM Ember Saturday, with Adoration and Confession
- *OLSJ, Louisville KY*— Nov. 10th, the weekly “God and Geek” study met to discuss *The Mandalorian* and St. Augustine’s theory of Just War
- *OLSJ, Louisville KY*— The Monday Bible Study continues on Zoom
- *St. Barnabas, Omaha*— Nov. 15th after the 10:30 Mass is a parish meeting to discuss long-term plans
- *St. Barnabas, Omaha*— Fridays 5-6 PM the Blessed Sacrament is currently exposed for adoration on a trial basis
- *St. Barnabas, Omaha*— The Knights of Columbus hosted scotch tasting in the undercroft, 7-9 PM Nov. 14
- *St. Barnabas, Omaha*— their old Advent ministry continues: Christmas gifts for children on a Lakota reservation, Due by Dec.1st at the Church.
- *St. Thomas More, Scranton PA*— Every first Saturday will be verger training, covering both its liturgical and defensive role
- *St. Thomas More, Scranton PA*— The fundraiser for the Maria Kaupas Academy will be a fruit sale Oct. 26-Nov. 20, ordered to ship
- *St. Thomas More, Scranton PA*— Celebrates their 15th anniversary of founding, Nov. 1
- *St. John the Evangelist, Calgary AL*— has acquired a relic of Bl. Dominic Barberi, exposed at the St. John Henry Newman Chapel
- *St. John the Evangelist, Calgary AL*— The parish’s Marian consecration retreat “Mary’s Mantle” concludes on Nov. 21st
- *Minnesota Members of the Ordinariate*— Nov. 21st, Mass of St. Mary’s at 9 AM, Confession at 8:30, followed with Walsingham devotions
- *Minnesota Members of the Ordinariate*— Dec. 19th, Mass of St. Mary’s at 9 AM, Confession at 8:30, followed with Walsingham devotions
- *Connecticut Ordinariate Fellowship*— Requiem Mass, Nov. 18th at 7:30 PM, preceded by Evensong for all the Faithful Departed

Sunday, November 15

Morning

Diocese of Aosta, Italy
Archdiocese of Benevento, Italy
Diocese of Cuauhtémoc-Madera, Chihuahua, México
Diocese of Dédougou, Burkina Faso
Archdiocese of Split-Makarska, Croatia

Monday, November 16

Diocese of Ales-Terralba, Italy
Diocese of Baguio, Philippines
Apostolic Vicariate of Derna, Libya
Diocese of Salamanca, Spain
Apostolic Vicariate of Vientiane, Laos

Tuesday, November 17

Personal Ordinariate of The Chair of Saint Peter, USA
Diocese of El Paso, Texas, USA
Territorial Prelature of Itacoatiara, Amazonas, Brazil
Diocese of Petrópolis, Rio de Janeiro, Brazil
Diocese of Wewak, Papua New Guinea

Wednesday, November 18

Diocese of Bathurst, Australia
Diocese of Le Mans, France
Diocese of Masvingo, Zimbabwe
Archdiocese of Palo, Philippines
Apostolic Prefecture of Yangzhou, China

Thursday, November 19

Diocese of Aného, Togo
Diocese of Dumka, India
Archdiocese of Lanciano-Ortona, Italy
Diocese of Querétaro, México
Diocese of Yagoua, Cameroon

Friday, November 20

Armenian Catholic Archeparchy of Istanbul, Turkey
Archdiocese of Mombasa, Kenya
Diocese of Mopti, Mali
Maronite Catholic Eparchy of Saint Maron of Brooklyn, New York, USA
Diocese of Siping, China

Saturday, November 21

Diocese of Ban Mê Thuôt, Viet Nam
Archdiocese of Niamey, Niger
Diocese of Tulsa, Oklahoma, USA
Diocese of Virac, Philippines

Evening

Diocese of Grajaú, Maranhão, Brazil
Apostolic Prefecture of Guilin, China
Archdiocese of Hohhot, China
Diocese of Ourinhos, Sao Paulo, Brazil

Archdiocese of Amalfi-Cava de' Tirreni, Italy
Diocese of Arcibo, Puerto Rico
Diocese of Mangalore, India
Diocese of Tacna y Moquegua, Peru

Archdiocese of Gitega, Burundi
Diocese of Mossoró, Rio Grande do Norte, Brazil
Diocese of Wuhu, China
Diocese of Yopougon, Côte d'Ivoire

Archdiocese of Acapulco, Guerrero, México
Diocese of Aliwal, South Africa
Syro-Malabar Catholic Diocese of Palai, India
Diocese of Ruyigi, Burundi

Diocese of Borongan, Philippines
Archdiocese of Matera-Irsina, Italy
Apostolic Vicariate of San Jose in Mindoro, Philippines
Apostolic Prefecture of Shashi, China

Diocese of Chiquinquirá, Colombia
Territorial Prelature of Humahuaca, Argentina
Diocese of Minna, Nigeria
Maronite Catholic Eparchy of Saint-Marion de Montréal, Canada

Diocese of Caruaru, Pernambuco, Brazil
Diocese of Cork and Ross, Ireland
Diocese of Kribi, Cameroon
Archdiocese of Melbourne, Australia

ALL SOULS: HOLY MARTYRS



Holy Martyrs in Murrieta, CA had their All Souls Solemn High Mass, held in the evening, photographed by Kaylee Anne Photography. The photographs are very well done, and convey how impressive the ritual must have been in person. The community, which currently can only have Mass outside, was able to celebrate Mass with absolution at the catafalque. They used unbleached beeswax candles in silver candlesticks. The vestments also were decorated in silver outline (these are symbols commonly used to distinguish requiem Masses). The photos are well worth looking through, especially during November, when Catholics especially pray for the Faithful Departed.



STEEPLE FUND

St. John the Baptist's Steeple Fund continues to grow! Another donor has come forward, offering to raise the January 15th matching gift from \$20k to \$30k. The Knights of Columbus Council gave their annual gift at a Nov. 10th ceremony following the 6 PM Mass, in lieu of their annual dinner (they join together three parishes, giving each an annual gift). On the decision of the Finance Council, this was applied to the steeple fund. Any donations to the fund should be marked as such—get them in before January 15th!

LESSONS FOR THE WEEK (2019-2020 ORDO) (purchase [here](#))

TWENTY-THIRD SUNDAY AFTER TRINITY (OT 33) Green

Nov. 15: MP Pss: 63, 98 Lessons: 1 Mc 3:42-end ♦ Lk 14:15-end *Te Deum*
(Sun.) EP 2 103 Sir 4:29-6:1 ♦ 2 Cor 5

DWM 540 Gloria Creed, Lec 157

Feria of Trinity 23 (OT 33) [*St. Margaret of Scotland*; *St. Gertrude, Virgin*] (Green/White)

Nov. 16: MP Pss: 41, 52 Lessons: Sir 1:1-10 ♦ Acts 1
(Mon.) EP 44 Sir 1:11-end ♦ Acts 2:1-21

D 540, L 497; D 883, L 676; D 883, L 677

Saint Elizabeth of Hungary, Religious *Memorial*/White

Nov. 17: MP Pss: 45 Lessons: Sir 2 ♦ Acts 2:22-end
(Tues.) EP 47-48 Sir 3:17-29 ♦ Acts 3:1-4:4

D 884, L 498/678

Feria of Trinity 23 (OT 33) [*Dedication of the Basilicas of Ss. Peter and Paul, Apostles*; US: *St. Rose Philippine Duchesne, Virgin*] (Green/White)

Nov. 18: MP Pss: 119:VII-IX Lessons: Sir 4:11-28 ♦ Acts 4:5-31
(Wed.) EP 49, 53 Sir 4:29-6:1 ♦ Acts 4:32-5:11

D 540, L 499; D 885, L 679; D 886

Feria of Trinity 23 (OT 33) (Green)

Nov. 19: MP Pss: 50 Lessons: Sir 6:14-31 ♦ Acts 5:12-end
(Thurs.) EP 59-60 Sir 7:27-end ♦ Acts 6:1-7:16

D 540, L 500

Feria of Trinity 23 (OT 33) [*St. Edmund, Martyr*] (Green/Red)

Nov. 20: MP Pss: 40, 54 Lessons: Sir 10:6-8,12-24 ♦ Acts 7:17-34
(Fri.) EP 51 Sir 11:7-28 ♦ Acts 7:35-8:4

D 540, L 501; D 886

The Presentation of the Blessed Virgin Mary, *Memorial* (White)

Nov. 21: MP Pss: 55 Lessons: Sir 14:20-15:10 ♦ Acts 8:4-25
(Sat.) EP 1 Pss: 138-139 Lessons: Sir 15:11-end ♦ Acts 8:26-end

D 887, L 502/680

EXCERPT FROM A HOMILY FOR THE 22ND SUNDAY AFTER TRINITY

So let's see: we have women. We have lamps: some with oil, some without. The ones without oil seem to be in trouble. The ones with oil seem all good...What is happening here? Well, we need to start by understanding the marriage practice back in the day of Christ. Today, you see, whether you're a girl or a boy, you date for a while, and you get married...Back then, people courted. They were chaperoned. There wasn't a fun time to get to know each other: this was a formal courting. If they liked each other, then both sets of parents were consulted about the possibility of marriage. If the parents gave their approval, all was fine. If they didn't, that was the end of it. After this point, they were betrothed—they were engaged, in modern terms. And then, the man left. The man that was betrothed went off to find a job and build a house. He left, to make certain that he could indeed support his wife and family... So when the man had a job, and when the house was built, he came and took his wife home, and they lived happily ever after. This was the process. As you can see, these women were betrothed, and their men had gone to various parts of the known world....These

women were waiting. This waiting: nobody knew how long it was going to be. Some guys took longer to find jobs and build houses, some people stumbled right into a great job and built a house almost immediately. You didn't know, when your betrothed went off, how long it was going to be. And you can imagine, putting yourself in the mindset of these young ladies, that after three, four, five friends would go and get married, that they might wonder, "is my guy ever going to come back? Has he been killed?" There was no way of knowing...Many, many of the young women got careless with their waiting...Now we understand why Jesus tells us this story. Jesus came and died for us, died and rose to prepare a place for us. And here we are, waiting. So, I have to ask, how is this going for you right now? The waiting? You know, the Psalm that we said tonight is one of my favorite psalms: "O God, thou art my God. I seek thee, I thirst for thee." This speaks of a betrothed that longs for her spouse. You see, the Church is betrothed to Christ. As we look at this, we see that we should long for Christ, should wait for him to take us to where he is.



Newly ordained Fr. Wooten of St. John Vianney's, whose homily is excerpted from here, recently wrote [his testimony](#) for the Coming Home Network as a commentary on Christ's words about the "Sign of Jonah". It is well worth reading. Congratulations to him and his community, as they begin to build on their land!